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Some Aims of Christian Education

E. J. O. Fraser

Conferences in India

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Gleanings from Bible Institutes

Mrs. W. A. Noble

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DECEMBER, 1929.

SEOUL, KOREA.



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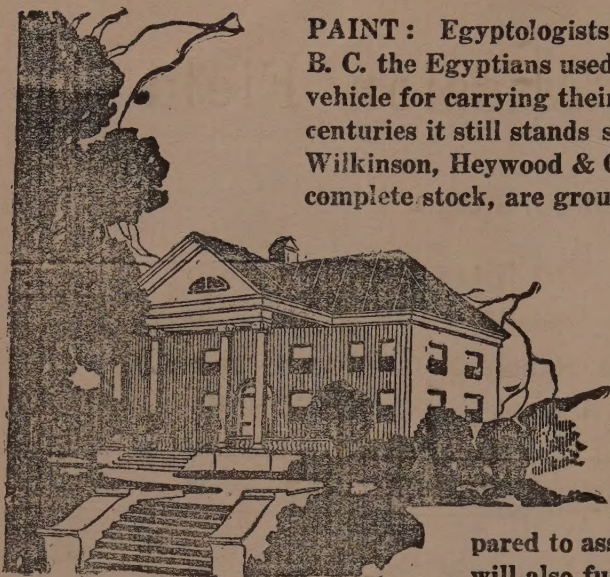
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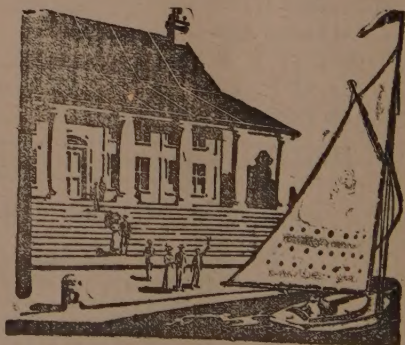
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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXV.

DECEMBER, 1929

No. 12

### Some Aims of Christian Education

E. J. O. FRASER

**A** VARIED EXPERIENCE,—as an evangelistic worker, hearing about the school work of the Mission; as a member of a school board for some years; and finally four years as principal of a Boys' High School,—forms the basis upon which the following observations are founded.

**Aims of Christian Education.** Let us make these clear before we proceed to implications as to the curriculum in general, and to the teaching of the Bible in particular. Making education Christian means more than simply having so many hours of Bible study per week on the course of study—more than attendance at chapel exercises by the students. These naturally form a part of the Christian education of a school, but they alone will not make a school Christian, nor determine that its influence is all for Christianity. To quote from the record of a Conference held in New York City in April, 1925, on Chinese Christian Education: "The *raison d'être* for the Christian school is to provide an education for the children of the Christian community which makes adequate provision for the religious point of view in education, and which endeavors to prove the value of religion as an educative force." And again,—“Christian education, like every other Christian activity, is primarily the expression of the Christian spirit. The most effective way of carrying the Christian message to any people is to take

to them the spirit of Christ.”

That is to say that Christian education is not fulfilling its purpose unless it carries over the spirit of Christ from the specific religious instruction given into the “daily round, the common task” of the student.

More specifically, the purpose of Christian Education is (1) to win non-Christian students—and I believe we should have a certain proportion of such to begin with in each class—to the acceptance of Jesus Christ as their Lord and Master.

(2) To build up, through the schools and their graduates, a strong intelligent Christian leadership which will in turn train others. Further, and by no means of less importance, to build up a community of men and women able and willing to follow Christian leadership. A certain number can be leaders, and all can be leaders to some extent, but a Christian community needs as well those who are willing to follow the guidance of others, when those others are more competent to lead than the many. In other words the aim is to make a well-rounded Christian community.

(3) To create in this community the spirit of service that will apply the spirit of Christ in the family and the community life.

Having thus defined our purpose briefly, let us now consider how Christian education is to be given so as to secure the best results. I shall confine myself to those activities of



school life in Korea, as I know it, that are directly controlled by the principal and faculty, leaving purely student activities to others.

**General Curriculum.** Permit a few words on the general subjects taught in our schools. There is a feeling, pretty wide-spread I believe, that our present High School course is somewhat too theoretical, and not practical enough. It would seem that there are two ways of looking at the High School program. First, it may be considered that since so many of the graduates of high schools fail in finding suitable employment after graduation a more practical course, involving a certain amount of vocational training, should be evolved, enabling graduates to take up some form of work to obtain a livelihood at once on leaving a high school. This tendency is shown in the suggestions, even from high educational authorities, that classes on agriculture, carpentry, cooking, etc., be put into high school courses, cutting out a certain amount of language and other subjects not much used afterwards.

Secondly, it may be said that the majority of young people need at least as much education as a high school can give them in order to fit them to take an active part in the life of any community in which they may find themselves.

Now, which ever of these views we hold, and probably the best one is a middle view, we must recognize that education given under Christian auspices should endeavor to produce a useful life and not simply to be the means of acquiring so much knowledge. Looked at in this way then, religious education, and more particularly Bible Study, may be called a *vocational study*, in that it is inserted in the program for a definite purpose as defined above, and is taught in such a way as to produce an effect that is as wide as the life of the student.

Such activities of the school, with the means for their carrying out, as we shall review them, are four in number :—

1. *Chapel Exercises.* If this is to be more

than simply a form, adequate provision must be made for such worship as will meet the needs of the student and of Korean life. It must be real worship. The talks should be constructive, not fault-finding. The teachers, all of them, should be interested in this part of the day's program, and able to take turns in carrying it out. The students may take their part by playing the organ, by singing, and by prayer at times. Illustrations, carefully chosen, may be given from the study in which the teacher has a particular interest, but should be chosen for the religious value in the story, rather than because it is a thing that will hold the interest of the pupils.

2. *The Course of Bible Study.* To quote again, there should be "carefully selected and well-organized courses in religious studies that will give the students an adequate appreciation of our Christian heritage" and we might add, that will lead to an active expression of the spirit of Christ in their lives.

The curriculum should be coordinated, remembering that some of the pupils will begin with practically no knowledge of Christian teaching, and will need to be led on gradually but in proper sequence. The course of Bible study should be prepared with the deliberate purpose of giving the students a knowledge of the beauty of religion, its value for the whole life—this being a vocational subject—and its attractiveness and necessity for a full, rounded life.

I wonder if we might not get to the point some time where we would make the examination on this subject one that did not have to depend so much on answers to questions, or on church attendance, but on whether, in the opinion of a consecrated principal and staff, the student has really learned what Christianity is, and has come to apply it in his life as a thing to be sought after and kept at all costs? If such an attitude to religion and life is fostered, church attendance and knowledge of the Bible will be natural concomitants, but without such an attitude to life, mere compulsory attendance or knowledge acquired for



## SOME AIMS OF CHRISTIAN EDUCATION

ear of a pluck is not really of much value in effecting our purpose in carrying on Christian Education.

There are no proper text-books in Bible study for high schools, that is in the sense of books that give a coordinated, progressive series of lessons that would lead to such a result as is idealized above. Such a series of books should be prepared. My experience would show that some such general outline as this would be a good one:-

1st and 2nd years. Life of Christ. Parables.

3rd and 4th years. The early Church; N. T. characters.

5th year. Old Testament characters.

There should also be some teaching in Sunday School Teaching Methods during the final two years, as many of these students go out to teach in small schools or to take some part in church life in their own villages, and may have no better opportunity to get such training.

3. *The Bible Teacher.* This should be a scholarly, well-qualified person, who has the respect of the students, and who is eager to do more than teach Bible so many hours a week. We need, and in some cases have, "consecrated and scholarly instructors who will impart to the students the Christian spirit, and association with whom will help to form in them a true Christian character." Probably the best one is a minister for a boys' school, and a graduate of a women's higher Bible school for girls. But even then proper selection must be made, for not all such can teach religion to students in a way that will win their respect and help them to form true Christian character. It is a different matter from that of being master of a congregation in the ordinary sense of the word. The Bible teacher should be

familiar with the home and dormitory life of the students, and should show in every way that the spirit of Christ, the desire to serve, is a part of his own life.

4. *The Atmosphere of the School.* Even in a non-Christian school a consecrated teacher, or a handful of Christian students, may do much to implant Christian truths in the minds of many. A good course of Bible study and religious training in a Christian school, led by a consecrated teacher, may do much more but it is my sincere conviction that, to secure the fullest results, it is almost essential to have a staff united in this purpose. The faculty should show the spirit of Christ in the classroom, on the playground, in the home, in the chapel, and all should aid the Bible teacher in the great purpose for which Christian schools are founded.

Both the Bible teacher and the other members of the staff should show particular concern about students who, after reaching the third year, still show that they are not willing to form part of such a Christian community. These are usually the trouble makers, and hence every effort should be put forth to touch every student in the first two years of the school life.

Where possible a laboratory method of having the students conduct a Sunday School, or a Saturday night meeting and school combined in a nearby village, has proved to be a fine thing when the proper attitude towards such work can be aroused.

In all of these things—the worship, the course of study, the selection of teachers and the activities of the school,—the dominating factor that governs all else should be the desire to carry the spirit of Christ into the lives of the students.



# Hints on Preaching

JAS. I. PAISLEY, D. D.

**D**URING THE COMING YEAR the Federal Council has agreed to stress "Evangelism" in a special manner. At the next session of this body that will be the main theme. A permanent committee on "Practical Evangelism" has been appointed and we are all called as one man to pray and work as never before for the salvation of souls, for which work we have come to this land.

Rev. C. G. Kim, of Kwangju, is with me in a visit to one of my needy fields. He is a strong preacher and a very spiritual man, a combination that is all too rare. In the Bible Study hour today he talked on "Preaching" and in this talk he brought out seven good things for every Christian to do this year. I will pass them on to you and I believe they are worthy of our consideration and use in our efforts to win souls for Him in this fruitful field.

1. *Select* one person, just one as a special object for the year. Perhaps it will be some one very dear to you, bound by ties of blood, perhaps it is a friend, but select one.

2. *Pray* for that person three times a day every day for a year. You look after your body that often, why not be concerned for the soul of another that often? If you observe that rule it will mean that you will bring that person by name to the God of all Grace ten hundred and ninety-five times in the course of the year. Does God answer prayer? Are we not told to persevere in prayer?

3. *Befriend* that person in an especial manner. If he is sick visit him, if he is in trouble in any way console him, if he has sustained some recent, material loss go to him and show him that you sympathize with him and care. Have fellowship with him in every

way you can. If possible become chummy with him for "the glory of God".

4. *If opportunity* serves get some strong Christian besides yourself to speak a word in season, and to go and see him. Perhaps some outstanding man is holding a meeting, get him to see him and become interested in his case.

5. *Get a Bible*, it need not be an expensive one, and give it to him. That is the best thing after all that you can give him. The Word of God is quick and powerful, and stronger than any that you can speak. Ask him to read it, and if there is an opportunity, read it with him.

6. *Lead him* to attend church. Not only invite him but go after him and go with him. If there is any special service in your church at any time urge him to go with you.

7. If the man should move to another place within the year *follow him* with letters. See that some one in that place becomes interested in him.

I pass these observations on to the readers of this magazine. They are those of one whose ministry the Lord is blessing in a signal manner. They are not complicated. They are very practical. If we should set this aim before us what a growth there would be in the Church in Korea! What a revival would sweep over the land! Perhaps there is some one in the homeland that each of us is interested in, more than in any one else. Select one there and pray for his salvation this year. Then also select one person particularly out here and do all you can to win him. Let us not be deterred. In football parlance "Get your man." Let us urge the Korean Christians to do this! Let us be willing in this day of our Lord's power!



# At Conferences in India

MRS. C. I. McLAREN and MRS. PILLEY KIM CHOI

**T**HINKING THEY MAY BE of general interest the following notes of her visit to India last year, set down primarily for the information of those who by their prayers and gifts made that visit possible, have been contributed by Mrs. Pilley Kim Choi, of Kwangju, Korea's delegate to the W. S. C. F. General Committee Meeting at Mysore.

*The Journey.* Sailing from Kobe on November 1st by the P. & O. steamer Macedonia we were just two women in the second saloon: with the other, an English missionary in Japan, I enjoyed several quiet talks. In Shanghai we were joined by the six Chinese delegates to the Indian Conference. Going as we were to the same place and for the same purpose we became very good friends. In Hongkong we were warmly welcomed by the Y. M. C. A. and Y. W. C. A., whose guests we became; we were refreshed by the stability of the beds and the great friendliness. Coming from winter conditions in Korea I was struck by the greenness of the vegetation as of early fall. Thence on to Singapore where the heat was oppressive (silk dresses gone!) and tropical rain falling. I was interested to see the side-walks shaded by verandahs, and to make the acquaintance of tropical fruits: pawpaw, mangoes, custard-apples, green and yellow bananas, oranges and limes. Everywhere luxuriant and tender foliage abounded, with acres and acres of rubber and cocoanut plantations. They have wonderful roads in the British Empire and we found these here, but the influence of the Chinese civilization was also to be seen in the palatial residences of the Chinese merchant princes and in the road signs and notices in Chinese characters. The condition of the natives struck me as depressed and miserable. The clothing of all ages and of both sexes, however, was conspicuously bright. Then on to Ceylon, where we

were the guests of the Y. M. C. A. and of the Christian College, where we spoke. Here were moist heat, ants, mosquitoes; wonderful foliage, rich and tender; rice in all stages, reaping and sowing going on at the same time; balmy breezes, gorgeous sunsets, easy and simple living conditions. One noticed the luxury and the finery of the dresses and jewelry of the women, money being invested in this way rather than in stocks, commerce or banks.

While foreign goods were expensive precious stones were very cheap. Both in Ceylon and later in India it seemed to me that there was a real danger of conceding to popular prejudice in religion and of surrendering the elements of our Christian belief. For instance on visiting the Buddha's tooth temple in Kandy, I was overcome watching the worshippers, so pathetic in their devotion at this shrine. "Why do you sigh?" asked my companion. "If they worshipped the true God, how much better it would be." "Why, Mrs. Choi, do you think this worship will do them harm if they believe in what they worship?" I could not then or later in India bring myself to this opinion. The zeal to preach, to seek to turn such worshippers to serve the Living God, to know our Saviour who forgives sin and enables one to live a new life by His Spirit, was hot upon me. It did not seem to me that such religion was as good for its followers as our Christian faith is for us. I wanted to share my richer, purer religion that satisfies the longing soul.

Meeting Miss Maud Roydon was one of the unexpected pleasures of my time in Ceylon. She was lecturing on the subject "Can we set the world in order?" She urged the application of spiritual law in politics. I do not know how long it will be before this will come into practice but when it comes surely it will mean that God's will shall be done on



earth as it is in heaven. The Buddhistic temples of Ceylon struck me as dirty and noisy. At last we arrived in India itself. Here one met a simplicity of living and a pride in the simplicity, as if one said, "Put back the clock and convert the world to a simple philosophy of life." If we enter an ordinary Indian house there is but one room for the family, and a general lack of hygiene in facing the problems of practical life. Liberality and tolerance in religion seemed too highly prized and practical application lacking. We visited the Madura temples at evening; the great tank of water, stagnant, impure; the crowd of bathers smearing themselves with ashes; the inscrutable or gross faces of the priests; an elephant looming in the shadows; left a series of indelible impressions.

*The W. S. C. F. General Committee.* We met at Mysore where we had many tokens of the Maharajah's interest and hospitality. We were one hundred and one delegates from twenty different nations, six from China, six from U. S. A., four from India, four from Australia, three from S. Africa, two from Japan, two from Canada, two from New Zealand, one from Korea and so on.

Among the subjects discussed were:

1. *New China.* The success of the Nationalist Government and the new scheme for the unification of China aroused deep interest and a very special welcome was accorded to the Chinese delegation.

2. *Japan.* Because of her imperialism Japan was not so warmly welcomed by Indians, still they looked up to her as a leader and showed themselves willing to learn from her.

3. *South Africa.* Max Yergan, a negro born and educated in America, who went to work in Africa, and two other Dutch delegates won great sympathy for the negroes. The whites feel they must safeguard their rights and conflict arising from rival interests; inter-racial conferences were advocated.

4. *Central Europe.* Here it was shown how religious differences make the members of the student body difficult to unite: the Roman

Catholic and Greek faiths it was thought might be better represented on the W. S. O. F. Committee, on the executive and through the travelling secretaries.

5. *Conditions in the Russian Students Movement.* The Communistic Government being against individual confession of faith, this discussion moved our hearts. "There is no place where God is so lonely as in Russia" quoted one. "I will go in there and proclaim the name of our Saviour" volunteered another.

While this was a Christian gathering, representatives of different faiths were invited to address us. The theme of all these seemed to be "We must seek, we must make constant search, but we do not expect to reach the end of finding God." Contrast our experience: we are living with Him, they are searching for Him. Herein ours is the richer faith.

At the W. S. C. F. Conference in Peking in 1922 emphasis was on Nationalism; at the Mysore Conference in 1929 a unique oneness of the nations transcending nationalism became apparent. Most of the delegates were thinking hard how to solve the problems presented as if they were their own. When the solution was difficult they read and prayed and sang, united in sympathy. The delegation was not politically powerful but it seemed as if it were born again in Christ, right in the Conference: each to go back to his own country with unmixed motives in a purely Christian spirit and with unselfish aim to work for and with the students of the respective countries, so that when these students take the leadership of those countries they may establish the Kingdom of God.

After the W. S. C. F. Conference some of us became the guests of the First Joint Conference (men and women) of *India, Ceylon and Burma*. Including seventy oversea delegates there were about six hundred present. This gave a great opportunity for presenting a world-wide outlook. The programme was well arranged, everything being directed towards one aim: to become better Christians. "That ye may be one." The nature of Christ,



Regeneration in Christ, The Power of the Cross, The Task of the Christian Student, were among the subjects. At the beginning of the conference one noticed the diversity of language, races, customs, ideals, and thinking, but at the end we recognized that the conference had been a good melting pot, so that the many really became one in Christ.

Discussion was free and at times heated : a stirring moment was when a veteran missionary arose and began "We are surrounded by enemies....." "Stop right there," interjected a student from India, "I do not like that word 'enemy', call them 'brothers.'" "I agree with the last speaker" cried a Chinese delegates." We should not be unscientific, uneducated, illiberal; our work is to introduce Christ." At times the swing of the pendulum in reaction against an ungenerous attitude seemed to have been carried too far. Many of the men and women students made decisions for their life tasks. The address of a Brahmin pastor on "The Saviour on the Cross" left his hearers rapt and soaked and drowned in the subject. Other features were, the request of the students for a closing meeting in which they might express their thanks and the outcast crowds, waiting, as it were, for the crumbs that fell from the table of blessing.

India surely subjects the missionary and the Christian faith to the harshest and most searching criticism. Most missionaries are trying hard to manifest Christ and Christian living according to the Indian demand. This means a tremendous sacrifice in living, in thinking, in personality, so that some looked as if they were *dead* in Christ. Numbers of the Indian Christian men and women gave one the same impression. For that reason in this land of criticism and persecution towards Christianity, I should not be surprised to see the type of real Christians and Christianity which

Christ has been seeking to produce.

At the Mysore Conference I was one of those chosen to visit some of the Indian Colleges in the interests of the W. S. C. F. This, however, I was unable to do owing to time limitations. But to a special request to visit Burma it was possible to agree as I could pick up the homeward boat at Singapore. In Burma I felt nearer and more at home racially, I was fascinated by the picturesque and dainty clothing, the scenery was richer and more picturesque and there was more prosperity. The Burmese are easy going, they love beauty and as Kipling says, "understand colour." While in Burma I had the novel experience of addressing some theological students during my tour of the colleges.

Returning after seeing these nations and partaking in these discussions, I had twenty-five days on ship-board in which to turn over in my mind all these experiences and to think what we, what I, could do; what new light could be thrown on the problems of our Student Movement. And first it seemed we must have unmixed motives and an unselfish aim. Then we must produce in the nation men and women of this character. Also we must cultivate open mindedness. We must have done with the sin of those under subjection, whether individuals or nations, the great sin of murmuring and complaint. It accomplishes nothing, it is not patriotism. Real patriotism is something constructive that can promote well being or better the condition of the nation or increase the happiness of the individuals of the country. Where we are wrong we should self-examine: we have it in our power to correct ourselves. Real patriotism will concentrate on this. So what we need is Christ and Him alone, not many things, and for us to be His true and faithful servants to the end—I ask the readers of this article to pray for this.



# "Mighty to Save"

V. W. PETERS

## First Paper—On New Work

They rehearsed all that God had done with them, and how he had opened the door of faith upon the Gentiles.

Acts 14:27.

ONE OF THE MOST fascinating and fruitful phases of missionary life I think is itinerating, in the old Methodist circuit riders' fashion. I know of no joy that can compare with "the care of all the churches", going about from church to church "confirming the souls of the disciples and exhorting them to continue in the faith".

It is then that we seem to witness the Almighty Himself taking the field of action, choosing "the things which are not" and majestically speaking, as of old, "Let there be!" It is then that we meet living miracles of grace, as if the apostolic stories had stepped from the printed page into actual life.

In March I accompanied Rev. L. C. Brannan off the beaten track far into a mountain valley where he was to hold a revival meeting for several days. In these services we noticed a particularly attentive, refined man of middle age, who, as we later learned, was a visitor from another village.

He had heard of our coming and had made a special trip, walking ten miles across two mountain passes, to attend the meetings and to ask us to come to his village also. He was so earnest in his entreaties that we felt constrained to close the meetings a day or two earlier and go. I well remember how the Korean pastor traveling with us came to our room one afternoon, evidently under the power of some strong impression, and began to tell us about this man's remarkable faith and to urge our going.

The day before we started our "Macedonian" friend, Choi Koon Myung by name, went ahead to announce our coming. He calculated

our time of arrival, as Cornelius did Peter's, and just as we passed the summit of the second range we met him and a fellow believer, Cho Oo Chin, coming out to greet us. Then as we approached the village a group of women were filing out and met us with low bows. And our thoughts went back to that day so long ago when the brethren from Rome met Paul on the road, "whom, when Paul saw, he thanked God and took courage".

We were soon settled in a good room in the center of the little village of "Standing Stone" as the guests of Mr. Choi. No missionary or preacher had ever entered this village before, and yet we found a strong group of believers there. Mr. Choi was the key to the situation.

The miracle of it was that it was only a matter of months since this same Mr. Choi had been one of the most infamous characters in the country. The same, did I say? No; for he was now a man in Christ.

In past years he had fallen so low that he had lost the respect of everyone; despised and shunned lest he should contaminate even the vilest, utter despair took hold of him. He was an inveterate smoker and drinker; and more than that, probably the worst polygamist in Korea. First and last, he had actually taken no fewer than one hundred concubines. He did not keep them all at one time; any hour he might order one to leave, and then as easily bring in another.

"I have known men with five or even ten concubines," said the Korean pastor with us, "but now for the first time I hear of a hundred!"

The occasion of his conversion was the



death of a relative, Choi Hyung Hun, one of the greatest preachers the Methodist Church has produced in Korea. Last year, as he was dying, he left a last message for this relative, asking him to repent and believe in Jesus.

When Mr. Choi came up to Seoul after the funeral, Pastor Choi's son delivered the message; and then and there this man without God and without hope in the world made up his mind to accept Christ and showed his sincerity by forsaking tobacco and liquor and making a happy home with the wife who was the mother of his two children.

"Now he will not," as our Korean pastor explained, "so much as look at a woman passing on the road."

Since then he has kept Sunday, not opening his store on that day, and has consistently witnessed to the saving power of Christ among his fellow villagers, until now he has four or five sons in the faith, who meet together for worship.

One among these especially should be mentioned: Cho; Oo Chin, who met us out on the mountain-side as were coming in. He makes it a point to speak every day to someone about Christ. When evening comes, if he remembers that the day has passed without his doing so, though it is dark, he immediately goes out and talks to someone about Him who loved us and gave Himself for us, ere he can sleep.

Mr. Choi seemed to be the leading citizen of his village when we visited; everyone admires and looks up to him now. He has so commended his faith by his life that not only has his family followed him in the Christian life, but even the working men that he deals with feel his influence, and stop smoking and drinking.

He testified, with the light in his face of, one who knows the past has all been nailed to the cross, "Now, though I should die, I have not one thing to regret".

The account of this miracle would not be complete without the study in black and white offered by the house adjoining Mr. Choi's on

the village street. Sunday morning began in the Choi home with a gathering of the church as in apostolic days for a very simple worship service, Mr. Brannan giving an exposition of Romans, followed by prayer. The day closed with our evangelistic meeting, and was marked throughout by a kindly dignity and a poise that only the peace of God produces.

This was the "white" in our contrast; the "black" was the wine shop next door, the center of racket and confusion the whole day long. There in the morning we witnessed a vociferous quarrel over the price of an ox which one of the men had just sold. It called forth the vehemence of every idler as much as if it had been his own personal concern. Late into the night the patrons of the shop kept up their garrulous disorder and the new day dawned heavily, only to wear into some new brawl or frivolity. And thus pass the days in every village where no church has shed abroad its light and love.

Mr. Choi has on his heart the establishment of an organized church in the village. The two days we spent there he opened his house both evenings for public services. In the courtyard he spread mats, and about a hundred men crowded in, while the rooms opening on to the court were filled with women. Out in the court, with the bright moon overhead and a few candles mounted on boxes, we sang and prayed and preached. For most of those present it was their first Christian service. Mr. Brannan explained simply what the Bible was and what prayer meant and why we sang the songs we did, as we came to those parts of the service. Then followed the gospel message, the good news of trust alone in Him who is mighty to save.

When the morning came for our departure, the Christians followed us out on the road, asking us when we would come again, one by one saying farewell and returning. But Mr. Choi walked on and on, and at the top of a high pass six or seven miles away said goodbye and quickly turned away. As he disap-



peared round the curve in the trail, he was wiping the tears from his eyes.

In that village of "Standing Stone" God has indeed set up a living stone to testify that His hand is not shortened that it cannot save. Some time ago I received a letter from Choi Koon Myung in which he said, "All the

brethren and I here in the evenings are praying that you will pay us another visit." Truly the Lord is opening the door of faith to these people. Let us gather the church and rehearse how the Lord hath done wonders in our midst.

## Second Paper—The Trial of Your Faith

**I**T WAS a Sunday night in April within a Korean house where one of the newest of our Seoul churches was meeting. We were all sitting cross-legged on the floor-mats, Korean fashion, with faces fixed intently on the young preacher. Quite a handsome fellow he was, just twenty-two, with unusually sparkling eyes and radiant smile; and he preached with such vigor and power that the people are ever eager to have him come back. I "looked on him and loved him."

That was my first meeting with Yu Chung Chul, a new student preparing for the ministry in our Seminary. That evening after the service we went home together; and thus began a rather close acquaintance between us, during which I have gradually drawn from him much about his fascinating life, which would make a good story of adventure—adventures of faith, more precious than gold.

He began life as the second son of a farmer and drunkard in the Yellow Sea Province; and, until he was ten, like all boys of old Korea, wore his hair braided down his back. The only school within easy reach of the farm was a Christian school, and his father very reluctantly allowed him to start there at the age of seven.

In his new surroundings it was not long till the boy decided to take Jesus as his Saviour, and during his second or third year he announced to his father that he had become a Christian. In anger his father cried out: "Tend to your studies! What Jesus is this!"

But Sunday after Sunday the boy would plead with his father, "Will you believe in

Jesus? Let us go to church today."

So it kept up till he was twelve, and then his father commanded him to leave the Christian school and go to a Japanese language academy. This the boy stoutly refused to do. But his father was obdurate; and one day, bareheaded, barefooted, and in rags, the lad ran away to far-off Pyengyang. Here a Japanese shoe merchant promised to employ him at four yen (two dollars) a month and keep him in his own house.

Sunday came round, and Chung Chul must go to church. I wonder how many American sons brought up in the church are as faithful in attendance away from home. But when he asked leave from work, his employer was highly indignant and flatly refused.

But this young Christian, not to be thwarted in what he knew to be right, promptly proposed that for the sake of having Sunday free for the Lord his salary be cut exactly in half; which the magnanimous employer condescended to do, and Chung Chul's salary of four yen a month shrank to the munificent sum of two yen.

At the end of a year his father wrote and asked him to come back. Up to that time, out of the twenty-four yen he had earned, four yen had gone to buy new clothes and shoes. With the other twenty he started home. Part of the journey he made by boat down the river, and the regular fare was seventy sen (thirty-five cents); but because he was only a poor boy, the boatman took him for twenty-five sen! Does not the Lord provide for His own? Then there was a two days' walk, and he reached home with blistered feet.



His father relenting for a time, he now re-entered the Christian school near by and in two years had graduated, using five yen of his own earnings for expenses. Many a night his father came home drunk and beat him. The way seemed dark and hard; and he fled to prayer to Him who was made perfect through suffering.

Fifteen yen remained! With this in his pocket, he walked to Pyengyang, a four-day journey by foot, and offered the last of his earnings to the high school as his entrance fee. This left nothing for his other expenses, and he continued to wait on Jehovah Jireh—"The Lord will provide."

Before he had done speaking, the president of the school called him to the office and told him that beginning with the second term there would be work to do at his house. Thus encouraged, he earned money for the first term as a water carrier, receiving two sen for a load of two heavy buckets, or if he had to carry it very far, three or even four sen. Working in the president's yard and other places, he earned twenty-five or thirty sen a day.

During these days there came a tide in Chung Chul's life. Already he had decided to become a preacher, and now definiteness was given to his plans by the visit of Dr. Yun to Pyengyang—the well-known Baron Yun, at whose invitation our church began work in Korea. Dr. Yun spoke in one of the Pyengyang churches about John Wesley, the Southern Methodist Church, our schools and seminary. Chung Chul at this time set his face towards our Songdo high school and the seminary in Seoul, with years ahead in the ministry of the Southern Methodist Church.

With this purpose in view, he taught country school a year and a half and saved up fifty yen, whereupon his father appeared and demanded half the money; and so with twenty-five yen he entered Songdo and sold newspapers to keep himself in school. Then again for a short term he taught country school.

Returning to Songdo, he found odd jobs;

and in vacation time, finding it impossible to live at home, he sold pencils and hose from house to house, sleeping at nights under the prehistoric stone altars frequently seen in some parts of Korea, and eating only one or two meals a day.

By this time, his father, through drink and his dissolute life, had piled up a debt of three hundred yen and his creditors put him in prison. In hopes that his father would become a Christian, Chung Chul offered the creditors scholarship money of eighty yen. Seeing that was all they could hope for, they released his father; but the hardened old man coldly informed his son:

"It was only your duty to pay my debt."

"Didn't he thank you?" I asked. "No!" Chung Chul was almost startled at the idea of being thanked; "No! He said it was my duty."

Though accepting this as an act of filial duty, his father has disowned him and forbade him to enter the house. When he has tried to go, his father has stoned him. A word that he has said to him seems to me to reflect something of the nature of Chung Chul's witness in the home:

"You may be God's son," he said to Chung Chul; "but you're not mine."

We can imagine how he pictured to his father the exceeding precious promises of the Word; how that believers become sons, heirs, friends, of the eternal Father.

The poor man does nothing now but drink and idle away his time, while the elder son, also an unbeliever, works the little farm. This son has two boys and a girl of his own; but on account of their poverty Chung Chul has undertaken the support of the girl, hoping at the same time to bring her up into Christian usefulness. He tells me he longs to help them more but cannot, because any money he might send would go into drink.

He is constantly praying for them, writing letters and sending tracts, though he never receives a line in reply, and someone has told him that his father tears up every letter he



sends. Yet he has faith that somehow God will give a heart of flesh in the place of the heart of stone, and he never wearies of enlisting others in the bond of believing prayer with him for his unhappy father.

With help from one of the missionaries Chung Chul recently has been able to devote his vacations to teaching Bible schools in his native province. Last summer while engaged with one such school, he was talking in a room with two others on a bright afternoon. Suddenly without warning, the house was struck by lightning; neighbors who saw it ran in and found three bodies black and apparently lifeless. However, after some time, Chung Chul was restored; but the other two had been instantly killed.

One of them was a young lad, a friend of his, and an only son of his aged parents. Chung Chul told them he would try to be a son to them in his stead and do the work of two.

This incident deeply impressed him with a conviction that God yet had a specific task for him to accomplish. Many a time Chung Chul

has remarked to me, "Even though I die, I will serve Him."

Every summer when he came back from school, he would talk to his mother about believing on Jesus, praying and crying for her salvation. He went forth with tears, bearing precious seed; two years ago he came rejoicing, bringing his mother with him.

He literally brought her away, for she now shared her son's fate in being driven from the house because of her new faith. Chung Chul has a Christian wife, who is now staying at the home of her parents while he is in school; and there his mother and adopted niece have also gone for refuge.

As he told me these things, he showed not the least sign of resentment or bitterness or discouragement. He always seems ready to break into praise that he is accounted worthy to suffer. While speaking of his father's persistent persecution, he calmly remarked:

"If father had not done that way, I don't know whether I would be here today. My faith grew up while he stoned me!"

*(To be Continued)*

Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.

## An Experience of Hostels

(The summary of an address given at a meeting of the Federal Council of Missions in Korea, by the Rev. Charles Hunt of the English Church Mission).

**I** WAS INTRODUCED by the Chairman as a member of the English Church Mission who had specialised in hostels for Students. It can hardly be said that we have specialised, rather we have experimented, as other Missions have done, although perhaps other Missions have had happier experiences than we have had, in this side-effort dealing with education.

I spoke as one who had had ten years experience as priest-in-charge of our hostel in Seoul. This hostel housed ten boys when I took it over in 1917, but when I left it in 1928 there were 30 boys in residence.

The history of the English Church Hostel briefly is this. Setting out to provide a home for our Christian Students who were attending the Higher Schools in Seoul, we hoped at the same time that it would prove itself a seed plot from which we could take future Church workers, and candidates for the ministry. In



the early days of our hostel there was only one Government Higher School in Korea, and that one in Seoul. We therefore made it possible for our Christian students to come up from the country and attend the Higher School in Seoul. In many cases at first we provided practically all the expenses, including board and lodgings, and school fees. Later we limited the amount given in the way of help, except in a few very deserving and promising cases.

I was told after the meeting that I gave the impression that for all time and always we did everything for the boys; and it was suggested that that was probably the reason why we had not succeeded. Certainly I did not mean to imply this. What I did say was that when I took the hostel over, we thought ourselves lucky in getting about Yen 150 from the students, a total for the whole year; but when I gave over the charge we were getting from the students over 2,500 Yen a year; therefore as I said, finance was certainly not the cause of our disappointment.

From the number, say, of 200 boys who have passed through our hostel during the last fifteen years one has recently been ordained to the priesthood; one is at present at Oxford, having been sent there by the Mission; four are in training at our Theological College; others have passed out into Government offices; into the medical and legal professions; into banks, and as school teachers. However in spite of the seemingly encouraging report, we have found it necessary recently to reduce the numbers of our hostel from 30 to 7 and this not on account of expenses but for the sake of discipline. The minimum amount of discipline is necessary if a hostel is to be run on Christian lines.

Everyone will agree that in a Christian compound Christian boys are to be expected to come willingly to a few minutes of prayer on rising in the morning, and before retiring at night. That in a city like Seoul boys should not be allowed out late at night; and a few

other such simple rules should be observed strictly if there is to be a healthy tone in the hostel. Such simple rules are irksome, in fact discipline of any kind is resented. Trouble begins generally with boys of the fifth year; those who until that time give little cause for trouble. Is it because these boys have to work so hard at school that they get so bad tempered? They certainly lower the tone of the place. The very time, you would say, that they should be influenced for good. Granted, but my experience shows that they will not listen to a foreigner, neither will they have respect for one of their own countrymen, no matter how splendid a fellow he may be, when discipline is to be enforced. I ask what is the cause of this, what is the reason? I find that the boys do not pull together; there is a lack of esprit-de-corps. I am inclined to think that when a boy has passed the fourth year, it perhaps would be better for him to change lodgings for a lodging in the town. He would soon find his feet and he would soon realize what a difference there is between the two kinds of dwelling place; moreover the younger ones would have a better example and a better atmosphere would be noticeable in the hostel. These are my own opinions, and not the considered opinion of the English Church Mission.

Certainly something should be done in the way of hostels for students; something must be done. However discipline is necessary; simple rules must be kept, not because they are made by a foreigner, but because experience the world over says that discipline and rules are a necessity.

"You want the right man in the right place." Certainly. After my address, someone who fully sympathised, said "Well we must begin with the grand-parents if we would see discipline amongst the young." Agreed, but in Korea to-day is not the child the father to the man? Therein I think lies the difficulty. Other Missions have had success in this work. I expect a better day awaits us, and we shall probably rise again from 7 to 77.



# Gleanings from Bible Institutes in Korea

MRS. W. A. NOBLE

A GROUP of Korean women at the close of a women's meeting still stayed on to tell of benefits that had come to them, their families, and their neighborhoods, from their attendance during several years at Bible institutes, which sometimes are called Bible classes. They spoke as follows:

First woman: "Ah, how can we tell what it has meant to us! Of course we who attended had already accepted Jesus as our Saviour; but we learned more about Him there: what His example is that we should strive to follow. We had lived in the dark so long, we could see only a glimpse of His glorious Light, but in these classes our eyes were opened to see more clearly."

Second woman: "We learned so much to carry home to tell to our families and they began to live better because of what we brought to them. We cleaned our houses better and took greater care in our food preparation."

"Yes," said a third woman, "we learned how to live in this world better in all things connected with our homes, as well as in our spiritual lives, and how to take greater care of our children and how to teach and train them better."

"And," said another, "how to meet our Lord when He comes again for us. Ah, me! The hope and joy in all these great teachings!"

At this point all were deeply moved, and all wanted to be able to tell the depth of the blessings they had received. One middle-aged lady, lame and paralyzed in an arm, un-used to speaking in public, wept as she spoke of her hard lot before she learned of Jesus. She, as the many women here, had never left her home for any kind of a meeting. She then told how, through the attendance at Bible institutes, she had learned something of hygiene and home improvement, so much so that her men folk honored her as really having an intellect,

being above the women Confucius spoke of as having no more of a soul than a cow. She, nearly a helpless invalid, was able to make some impression upon her neighborhood in its improvement in cleanliness.

One woman said, "It had always been a struggle for me to attend any Christian meeting, and more so to get away for consecutive study, but the pure Christian joy it brought me was enough to make me conquer many obstacles to my going. It makes eyes brighter to see more, ears keener to hear more, and makes desires for better things in homes and surroundings, and a wish to work more industrially."

"Yes," said a sweet-voiced woman, "because of the training in the Bible classes many customs are changing. Our women use less oil on their hair, and care more for clean collars that were impossible to keep clean with the oily coils of hair down over their white collars at the back of the neck. Many other habits of personal cleanliness and of modesty came into our people's lives from the influences of these classes. Also, more self-restraint and keeping of tempers in our homes so that our families might see and desire the religion of love that sways our lives."

"Just compare the women in any neighborhood who have attended Bible institutes and those who have not and no one will ever question whether or not the Bible classes have been of benefit to Korea," said a bright, young woman. "They who have attended are singing, praying, clean, joyous leaders in their towns, neighborhoods, and churches. They are sought after for advice in child training, care of the sick, food and world problems. A family near one of these women wanted advice as to where they might obtain a good picture for their home. She advised them to get the picture of Christ in Gethsemane at the Christian Literature Society."



## GLEANNING FROM BIBLE INSTITUTE IN KOREA

Said another, "Learning the blessing of using the Old and New Testaments and the Hymnal creates a taste for other good books."

The above testimonies were given last spring at the request of the writer at a large church in Seoul and at a church in a country town. One who is familiar with the women of Korea in their homes throughout the years does not need such testimonials, but it may interest some to know just how the women love these privileges and honor their wonderful results. They vied with one another with smiles and with tears to tell what they had meant to them.

So, in response to requests by some friends, I shall give a short record of these Bible institutes that have been held for many years and are being held in the Methodist Episcopal Churches in Korea. I venture to say that the methods and the results are about the same in all of the Christian denominations that hold such classes in this country.

The first Bible institute for women of the Methodist Episcopal Church in Korea was held by the writer in her home in Pyongyang in November, 1907, at the same time that Dr. W. A. Noble had called the Christian men of the north for the first Bible institute for the men—the men and women being taught separately in different small rooms of the house. About fifteen attended this class, two of them being Mrs. Sam Tok Chun Kim and her maid, they walking in from the country thirty miles distant. Sam Tok was the first baptized woman in the north. The writer taught all the women's classes, teaching the Bible, hygiene, and singing for three hours each day.

These Bible institutes have since been held nearly every fall and spring for about ten days each in Pyongyang. Early in the life of these classes reading and writing in the Korean language were taught to those who had never learned either.

After the first institute, Mrs. E. D. Follwell and Dr. Rosetta Sherwood Hall assisted in the teaching for many years and, as each new missionary came, they also began to teach, at first through an interpreter and afterwards in

the Korean language. As time went on Korean men and women began also to teach, till the largest number of teachers were the trained Korean men and women.

The first institute proving of such benefit to the work others were begun at the centers of the other districts; then, smaller ones throughout the country, women from the smaller groups coming up to the large central ones or twice a year.

In Seoul, for many years, the Bible classes or institutes have been union ones, the Southern Methodist, the Northern Presbyterian and the Methodist Episcopal Churches uniting in holding them.

Ten years after the first Methodist Bible institutes, or in 1907, 287 women were in attendance at the Pyongyang central one, 177 of whom were from the country.

In the fall of 1909, Miss Ethel M. Estey organized in Yeng Byen the first Tithing Institute. These also spread to the various districts. The women tithed one tenth of their year's time for Bible institute work, coming to a central place for a two weeks' period of intensive preparation, then going out, two by two, to hold classes in the interior. In June, 1910, the writer was privileged to assist in sending out seventy-two women from Pyongyang city to hold such classes and to receive their reports after the three weeks were up. It seemed like listening to a new Acts of the Apostles.

Churches have been reclaimed through the Bible Classes and multitudes have been brought into the fold.

In 1908, in the Pyongyang Institute, there were five grades taught with sixteen classes. Certificates of promotion and diplomas for finishing the course had been given out for some years.

Of course, the Bible is the foundation study of the Bible institutes, and it is taught with the belief that it will accomplish that which the Lord pleases, as He has promised. A regular course of study was adopted many years ago, and it has been improved upon from time to



time. Some of the subjects taught during the years are :

Chinese Classics	Life of David
Life of Christ	Hygiene
Studies in Hebrews	Care of the Sick
Church History	Advice to Mothers
Geography in General	Arithmetic
Paul's Travels	Reading
A Few Old Testament Characters	Singing

The social life of the women has not been neglected. During many a Bible institute an evening was spent together in a social way. Women who had never learned to play were taught to enjoy good, wholesome games. At a reception given in honor of the writer, an old lady once said in a welcoming speech, "She not only taught us to know the Bible better, but she taught us how to play. Yes, taught us to play, us women who had never had any social life and didn't know how to enter into anything in a playful spirit. I'm happy that my grand-daughter lives in this age where she can sing and play." Pathetic? Yes, but Bible institutes reach out to bless in many ways.

At one place so many women came to attend from the nearby villages that the men of the neighborhood said that the women teachers had made all the women in the region round about crazy—turned crazy to study the Bible. The change in that neighborhood for the better is very marked.

The women's Bible institutes were the fore-runners of the present Bible Schools for women, as were the men's for the Union Bible School for men and the Theological Seminaries. The Bible institutes train large numbers of men and women, in a special way literally by the tens of thousands throughout the country in the various denominations, and through their influence not only help the church members to grow in grace, but God uses them mightily in bringing others to Himself.

The longest distance I have know that was walked by a woman from her home to attend one of these classes was 133 miles, or there and back 266 miles. When she was well nigh exhausted and her feet were blistered, she counted it all joy so that she might learn more

of her blessed Saviour, and meet her country's Bible teachers face to face and those who had left their own country to bring the message of salvation to her people.

"I have come," saith the Lord, "that they might have life and that they might have it more abundantly."

## Report on the Union Hymnal

The report of the Committee on the Union Hymnal is one of progress, slow but sure. As reported last year the work of revision was completed and the book in the hands of the printer. The experiment of having the work done in Shanghai failed and the Christian Literature Society found that there was nothing for it but to go through the laborious process of copying all the music by hand.

A competent man was found and he has since been working on the copying of the music. There are three stages in the work which is going on at present: (1) The music is copied by the artist, and then proof-read by Mrs. Pieters and Kim In Sik, (2) The words in Korean are hand-written in the staff, and type-set for the verses without music, and these in turn are proof-read and corrected to see that the notes and words correspond, (3) The English and Korean titles are inserted and the whole is then photographed and made into a stereotype printing block. It is easy to see the enormous amount of time and labor that this takes.

We want to express our particular gratitude to Mr. and Mrs. Pieters, and to Mr. Kim In Sik, for their faithful work in proof-reading. We understand that 161 hymns have been completed as far as the block stage and the matter of printing will be begun in about ten days. Further, that all hymns have been finished by Mr. Kim Tong Kil as far as the copying of the music is concerned. Your chairman has ventured an opinion before as to when the book may be expected to be on the market and events have proved him in error. This year he leaves prophecy strictly alone. The work of printing is in the hands of the Seventh Day Adventist Mission printing establishment in Seoul.

H. D. APPENZELLER.



# Station Brevities

## Chairyung

Sariwon west church dedicated a very commodious and attractive church costing \$9,000 with only \$500 indebtedness, and missionaries were not even asked to contribute! They have kept the fine old native style church with its massive pillars and graceful tile roof for Sunday School and kindergarten, the new brick auditorium being built on the main highway. With a manse and guest-house this is the best plant in the heart of this rapidly growing city.

Emphasis is beginning to be put on the training of the mind for farming. Three large buildings are being erected for a private school of agriculture under semi-Christian auspices. An old lady manages her large estate with the help of her grand-daughter's Christian husband, as she does not trust her own sons. So the \$20,000 she is putting into this school is her way of helping the younger generation meet the problems of living.

## Taiku

Friends of the Girls' Academy have pledged \$500 in addition to the appropriation of last year for current expenses this year. We praise God for this evidence of His will to have the school continue and for the praying friends in the home land. This is one third of the increase needed to meet Government requirements for a standard school.

## Hingking, Manchuria

In the north there are now five Korean pastors; and a project is being started for a separate North Manchuria presbytery. In these regions some Christians had seen a foreign missionary never before; many were born on Chinese or Russian soil and speak those languages as well as their own. Some residents had not set foot on their native soil for over fifty years.

The Christians built the church with their own hands, a building about 25 x 30 feet with mud walls fully three feet thick to withstand the cold winters.

## Seoul

Hia Excellency Viscount Saito, recently reappointed for a second term as Governor General of Korea, and Viscountess Saito, invited the delegates to the Federal Council of Missions to an At Home at their residence.

In September a shipment of 22 cases of White Cross sewing for Severance Hospital, from various women's Presbyterials in New York State, was delivered to the Hospital and unpacked by the matron. This annual gift from the women's missionary societies is a tremendous boon to the hospital.

The new wing of Severance Hospital is to have an electric elevator. A cable telling of this new gift of Mr. J. L. Severance and Mrs. F. F. Prentiss brought the joyful news. Hitherto the four storeys have had to be climbed by the staff on shank's mare and patients are carried up and down on stretchers. The big laundry ironer which takes a sheet at a mouthful has created a sort of sensation, and now the new piece of machinery will be a source of wonder to the patients from the rural parts.

Under the recently adopted system of sabbatical years for study for the professors in Severance Union Medical College, Dr. K. S. Oh, formerly Dean, sailed on September 10th for London, England, via Canada. Dr. Oh is planning to spend a year in London and Vienna where he will study his specialty of skin diseases and also methods of medical college organization.

## Haiju

Coincident with the gift from the Government-General, the new building for women and girls was opened. This building was secured for Korea through the kind efforts of Bishop Herbert Welch, who is greatly interested in the growth of the Sanatorium. The Korean Christian contractor of Songdo—Mr. Mah, furnished the labour in constructing the building free. The new building while embodying the special features of the main building has in addition a roof garden and a room to be used as a hygiene lecture room and for moving pictures and slides on health subjects for the benefit of the patients. The new building is already full and as there are many more applicants than can be received it is planned to build on a larger scale in the Spring with the help of the various mission bodies. A large tract of land on South Mountain, Haiju, has recently been donated to the Sanatorium which will greatly facilitate the Sanatorium Farm Project sponsored by the Y M. C. A. under Mr. Clark.

## A CORRECTION

Attention has been called to an error on page 220 of the November issue of the KOREA MISSION FIELD in the article "A Study in Statistics" where the statement is made that "about 1 person in 1000 in Korea is a Christian." This is both a misprint and a mistake. The original paper read "1 person in 100" but even this is not correct if all denominations are included. The fact is that about 2 persons in 100 in Korea are professing Christians. This was a serious error and I am glad to have this opportunity for correcting it. I shall also welcome other corrections if errors are discovered and pointed out.

R. C. COEN.



# The Society for The Prevention of Cruelty to Animals

ANNUAL REPORT . MRS. THOMAS HOBBS

"Animals are such agreeable friends—they ask no questions, they pass no criticisms." *George Eliot.*  
"The behaviour of men to the lower animals and their behaviour to each other bear a constant relationship."

*H. Spencer.*

SINCE the inauguration of the Society in September, 1924, steady progress has been made towards the accomplishment of its object. The object, which is the same as that of similar societies in other lands, is one that appeals to all good people. In every country where there are societies for the prevention of cruelty to animals we find men and women of rank and influence, as well as those in the humble walks of life, associating themselves with these societies. In England the Prince of Wales is President of the R. S. P. C. A., a society that was established in 1824—just one hundred years before our Society came into being—and which employs inspectors in all the principal cities of the country. While our own Society cannot boast of great achievements it has at least made a good beginning. Like similar societies in other lands this one has had the support of men of influence. Vice Governor-Generals Shimaoka, Yuasa and Ikegami have been its honoured Presidents, and I am happy to report that his Excellency Count Kodama has also consented to accept that position. We deeply regret the death of our last President Mr. Ikegami and offer our condolences to the bereaved family.

After five years of effort this Society has a membership of 171, consisting of Koreans, Japanese and foreigners. This is not nearly as large as it should be and I hope the coming year will see it doubled. Recently one of our Japanese junior members, named Arauchi Dai-hitsu, died and his parents sent a contribution of thirty yen to the Society as a memorial. We offer our sincere sympathy to the be-

reaved parents and thank them for their gift.

Mrs. Kaino continues to be our most enthusiastic worker and has directed the work of Inspector Yi and his assistants during the year. She has prepared a report of the Society's activities which is as follows:

"We have continued our efforts through another year to restrain maltreatment of animals, care for those that are sick, and thus fulfil the object of our Society. Although it will be a difficult work of years to realize our ideals for the better treatment of animals in Chosen we are pleased to notice that there is an improvement in this direction, even among labourers and horse drivers. It is gratifying to see some of the carters, on their own initiative, take part of the heavy loads off their carts when coming to a steep hill in order to save their horses. Few of the drivers neglect to stop at the water troughs on hot days and give their animals a drink. The number who ask for their sick animals to be treated by our veterinary surgeon, instead of going to unlicensed doctors, is increasing. People are becoming more interested and ready to help in our work on behalf of dumb animals. This change for the better treatment of animals shows that the object of the S. P. C. A. is becoming better known, and for this we are thankful."

The following is a brief statement of what has been done during the past year:

*Water Troughs.* With the aid of a subsidy from the Keijo Municipality and the Race Horse Club two coolies have been employed during the summer months to keep the troughs clean. These men have given practically their whole time from early morning till late at night to this work, so that a good supply of fresh clean water has been kept in the troughs during the hot water season.



## THE PREVENTION OF CRUELTY TO ANIMALS

A grant of £30 (¥ 300) has been made by the Metropolitan Drinking Fountain and Cattle Trough Association, of London, for the erection of more troughs. We acknowledge with gratitude this gift from England.

*Treatment of Sick Animals.* Two hundred and fifty-six animals, of which two hundred and forty-five were horses, ten oxen and one dog, were treated by the Society's veterinary surgeon during the year. These animals were found sick in the streets by our inspector and some of them were suffering from wrong treatment given by unlicensed doctors. Although there are many horses suffering through the wrong treatment of these unlicensed men the Society hesitates to take such animals under its care because, in many cases, the owner or driver takes his horse back to them and so renders useless what has been done by our veterinary surgeon.

*Propaganda.* During the year five thousand pamphlets were distributed among horse-owners and carters in Keijo and Jinsen. The objects of the Society and Report of last Annual Meeting were sent to schools and people interested in social work.

*The Inspector.* Inspector Yi works hard, going his daily rounds to prevent cruel treatment of animals, giving temporary relief to those that are sick—under the direction of Dr. Yamada—and see that the water-trough cleaners do their work well. During the year he dealt with 539 cases of cruelty, 460 cases of overloading, and gave temporary relief to 634 sick horses and 2 oxen. In two cases, we regret to say, he was assaulted by the man he attempted to correct; one, a carter, and the other an unlicensed doctor. The inspector is very diligent in doing his duty, and these men resented his interference.

*Seoul Exposition.* With a view to bringing the Society and its objects before the public a stall was secured in the Exposition where a number of exhibits were made. Briefly they were as follows :

1. Ten large photographs representing

scenes of the Society's activities in Seoul.

2. A large painting 12 ft. by 6 ft. contrasting kind and cruel treatment of animals.
3. Seven coloured charts statistically representing work done by the Society.
4. Numerous posters and pamphlets from Societies abroad.
5. Old style implements of torture used by unlicensed doctors and modern surgical instruments used by veterinary surgeons.

*Annual Protection Day.* Under the auspices of the Chosen Live Stock Association and the Chosen S. P. C. A. an Animal Protection Day was publicly observed on October 6th, in which members of our Society and the Seoul Boy Scouts took part. Food and water were supplied to draught and domestic animals, and horse shoeing exhibitions were also given.

We are indebted to Dr. Matsuzaki, one of the members of our Committee for his splendid work in arranging details of the Society's exhibit in the Exposition. He undertook this work alone and carried it out in a very efficient manner, and we greatly appreciated his efforts. Arrangements for the Society's share in Animal Protection Day were also in Dr. Matsuzaki's capable hands.

*Animal Hospital.* While we cannot report that an Animal Hospital has been established, a stable has been built where three sick horses can be housed while receiving medical care. This stable has been erected on Dr. Yamada's land and is attached to his hospital. The cost of the building was ¥ 500, and Dr. Yamada is giving the use of the land free. We earnestly hope that this will be the beginning of an Animal Hospital.

*Petition to the Government for the Promulgation of new Regulations and the Enforcement of those that already exist.* A petition has been sent to the Government-General and the Chief of the Provincial Police in this connection as follows :



1. No sick or disabled horses or oxen to be used.
2. Medical examination of draught horses two or three times a year.
3. Enforcement of the law against overloading.
4. Control of unlicensed veterinaries and farriers.
5. Requirement of better stabling accommodation for horses.

The Society recognises the difficulty of immediately enforcing regulations that would embarrass poor horse owners, but earnestly hopes that these matters will be attended to as soon as possible.

At this meeting some changes in the Constitution are being proposed. One of these changes is the appointment of a Finance Committee which we hope will assume responsibility for raising money to carry on and ex-

tend the work of the Society. Last year we spent ¥ 650 more than we received. Five hundred of this was for a special purpose—the building of a stable, but even when that is deducted our current expenditure exceeded our income. I am sure there are many who would support this Society if we could only find the way to approach them.

So far our work has been confined almost entirely to Seoul. Ought we not to be looking forward to the establishment of branches in other cities and towns?

On behalf of the Committee I wish to thank all who have helped the Society in any way in its efforts on behalf of dumb animals and request their continued assistance.

We acknowledge with gratitude gifts that have come from America and England to enable us to carry on our work on behalf of our friends in this land.

## Bird Study in Wonsan

**D**URING A THREE WEEKS' sojourn at Wonsan Beach this past summer an attempt was made to find out how many species of birds could be observed during that length of time on the beach and in the surrounding country within two or three hours' walking distance. The time was from the second week in August so that no work could be done on mating or nesting habits but this was not altogether a disadvantage for the grown young birds of this season had joined their parents to make the numerous flocks of water and shore birds which could be seen at almost any time of the day, wheeling and sailing up and down the beach or flying low over the water.

A line of plover or snipe nearer shore or curlew or scoter ducks far out as they curve back and forth in flight, keeping their line though it twists and turns with the grace of a snake, may easily lead the uninitiated to think that perhaps some sea serpent is sliding over the tops of the waves. In fact I had to insist with one person that it really was a flight of

birds and not something come up from the depths.

The beach proved a splendid place for bird study, for not only were there more birds than can be seen in most places of this kind but a larger number of species was observed than in the same length of time in any similar area. In all fifty-six different species were seen and of these forty-seven were identified with practical certainty. It is probable that at the spring migration season this number could be greatly increased, the additions being largely among the smaller land birds or the members of the duck family.

About two-thirds of the total number of species seen were birds which often have been observed in other places; several of the rest were seen for the first time outside a museum. The rarer ones were all members of the plover and snipe family with the exception of the scoter duck, which is probably common in these waters but had never been seen in other parts of the country. The golden plover



and the turnstone, the whimbrel and the fast-flying larger snipe of several species were to be found occasionally among the smaller and more common members of their families. But the finest of all was the small flock of oystercatchers which most accommodately flew across one morning from a little sand island in the mouth of the river to the beach a few hundred yards ahead of us. They stayed long enough to give a good view of their striking black and white plumage and the heavy red bills and long red legs. They are birds as large as the common curlew.

Some of the other water birds were the ring-necked and Kentish plovers, least sandpipers and black-bellied snipe, two kinds of gulls and two of cormorants, the graceful tern, and the osprey or fish hawk. On land were seen the common sky-lark, reed warbler, green finch, bay-breasted bunting, several of the wagtails, house swallows and rice sparrow always, doves usually in the woods and a rare flight of blue hill pigeons, and along the streams the solemn big grey heron and the nervous little kingfisher.

The one exception in the matter of nesting was that of the large reed warbler. One nest with three young still in it was discovered in the heavy reeds along one of the streams as late as the second week in August; this was evidently the second brood of the season. Other young birds around indicated that either an earlier brood was standing by to see that their younger brothers and sisters got safely through the dangerous nesting period or that they had been neighbors earlier in the year.

There are many reasons why the study of birds is worth while but the best perhaps is the sheer pleasure that it gives one to see and know them in all their habits and skill and to recognize their notes and songs and their colors of plumage. To anyone with an interest in nature the study will richly repay the time spent in it; a little time and patience and common sense observation will start one in and then the amount of knowledge to be gained and the interest in it is only limited by the time that can be spent.

## The Rev. Jas. E. Adams, D. D.

**D**R. J. E. ADAMS was born May 2nd, 1866. He graduated from Washburn College in 1889 and from McCormick Theological Seminary in 1894. He served as traveling secretary of the Student Volunteer Movement among the Theological Seminaries, and sailed for Korea with his wife and three months' old son, Edward, as a missionary of the Presbyterian Church in the U. S. A. in 1895.

While living in Fusan he made a number of trips to North Kyeng Sang Province and moved with his family and W. O. Johnson M. D. to Taiku in 1898.

He had a stern sense of duty and never expected more of another than he did of himself. He was a clear thinker, an indefatigable worker, and loyal to his Lord and to the commission he had received from Him.

In laying the foundations of the Church, he was always loyal to the principles of self-support, self-government and self-propagation. For twenty-three years he spared not himself, finally breaking under the heavy burden.

When it was evident he could no longer carry the burden he raised a special fund and sent out evangelists to the unevangelized districts of the province.

His sons Edward and Benjamin took the oversight of this work and, with the assistance of the members of Taiku and Andong stations, there have been a total of seventy-three groups established. His great desire was to give the Gospel to the two and a half million people of North Kyeng Sang Province during his life-time. As his health began to break this desire became a consuming passion and his last thoughts and audible words were that he might return and complete his task for Korea.

His favorite hymn was "I love thy Kingdom Lord". Before his death he saw the establishment within this province of two mission stations, Taiku and Andong, two native presbyteries, and five hundred churches. Two



sons and one daughter carry forward the work in Korea.

While his major efforts were for the direct evangelistic work, he early recognized that a strong Church demanded an educated leadership. To secure this he encouraged the founding of the city church, primary school, and later the Keisung Boys' Academy. While acting as principal of the latter, he was also chairman of the Executive Committee of the Northern Presbyterian Mission, and at the same time secretary of the Educational Senate. This last was an effort to coordinate the standards and curricula of the academies of the six cooperating Missions and required a great deal of correspondence and travel. He died in California on June 25th, 1929.

His wisdom, his loyalty, and his zeal will ever be an inspiration alike to his fellow missionaries and to our Korean brethren.

Respectfully submitted,  
HENRY M. BRUEN.

## Notes and Personals

### Northern Presbyterian Mission

*Returned from furlough*

Miss M. Hartness, Seoul.

### *Marriage*

Dr. J. W. Hirst to Miss Cordelia Erwin, of the Southern Methodist Mission, on November 20.

### Christian Literature Society

Capt. M. L. Swinehart, the Financial Secretary, has left on a trip to the Philippines, Siam, Burma and India in the interests of placing Bibles in the hotels on behalf of the Gideons.

On September 30th, 1929, Beatrice Foote was awarded the Life-Saving Medal by the Royal Canadian Humane Association for rescuing William Bellinger from drowning, at Pictou, Nova Scotia, on June 23rd, 1929. Beatrice is a Junior in College and is a daughter of Dr. and Mrs. Foote of the Korea Mission of the United Church of Canada.

**FOR SALE.**—Double-barrelled Shot Gun, 16 gauge; weight 6½ lbs. Automatic ejectors; leather case. Price ¥100. Address "Amcon," in care of J. H. Morris, Teido, Seoul.

**OLIVER TYPEWRITER** (No. 9) for Sale. Little used, Price Yen 100 or what offers. Apply: F. S. Ho and Co., 59 Taiheimachi, 2 chome, Seoul.

## Posthumous Honor to a Missionary's Son

The following news item is from the "Baltimore Southern Methodist" and will be of great interest to the friends of Rev. C. T. Collyer. Mr. Collyer was one of the well known pioneer missionaries of the Southern Methodist Mission in Korea. His son, Capt. C. B. D. Collyer, the famous aviator, spent his childhood and youth in our midst, and his career was watched by many friends here. His sudden death last year was tragic; he paid the price for the Silver Wings of Peace with the supreme sacrifice. We extend our congratulations to the father and rejoice with him in this added honor which has come to his son.

The Harmon Trophy, known as "The Silver Wings of Peace," presented by the International League of Aviators (headquarters in Paris) for outstanding achievements in aviation, has just been received by the Rev. C. T. Collyer, pastor of M. E. Church, South, in Edinburg, Va. This Trophy is the one most of all prized by flying men. It was awarded posthumously to his son, the late Capt. C. B. D. Collyer, in recognition of his history making flight in the summer of 1928, when he circled the globe in a heavier-than-air ship in 23 days.

This trophy is the third of its kind awarded to an American—the first was to Col. Charles A. Linburgh. It was sent by air from Europe to the U. S. Government on board the "Graf Zeppelin." The presentation was made by Mr. W. F. MacCracken, Jr., Assistant Secretary of Commerce for Aeronautics, who was a former flying companion of Captain Collyer's.

The trophy is a heavy gold medal, three inches in diameter. On its face is depicted the figures of a man and an eagle standing upon a high crag. The man is hurling into space a silver airplane. On the rock are engraved the words, "The Silver Wings of Peace."

On the reverse side is the following inscription:—

Ligue Internationale des Aviateurs

C. B. D. Collyer

Grand Ami des

Aviateurs

1929.

Médaille d'Honneur.



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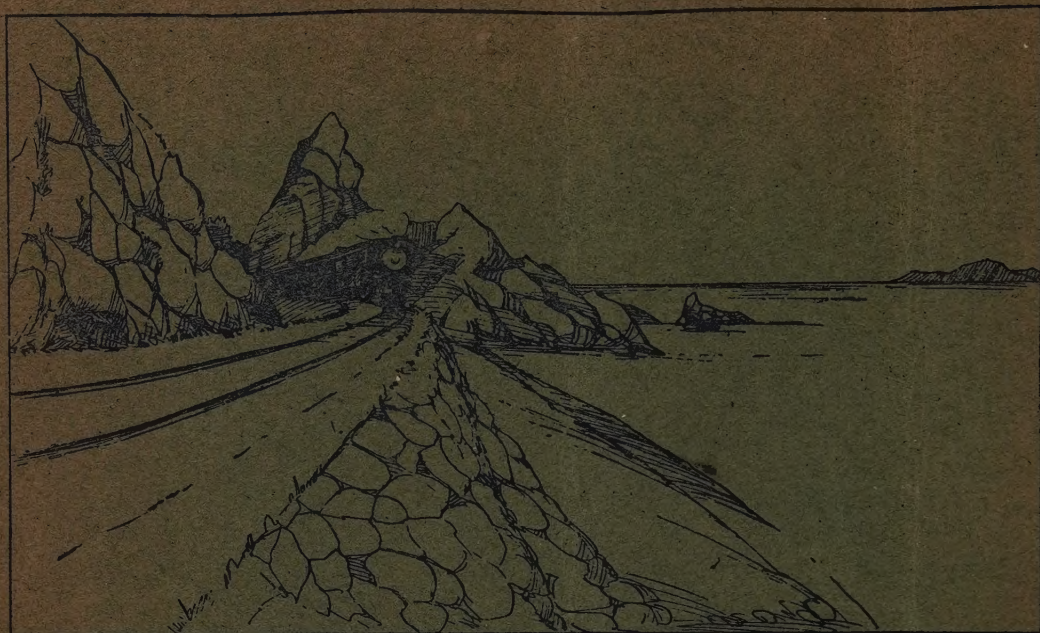
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